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while others had fled to the mountains; the first group I caused to be beaten, and cut off the ears of the others, and since then no complaint has been heard." [4] Charlevoix also tells of the brutal treatment of the early slaves; how the Negroes were given even less consideration than the Indians, since there was not only much greater difference in skin color between them and the whites than between the color of the Indians and the Europeans, but the added reason existed that

> " slavery, as far as the native Indians were concerned, was based solely on the right of the most powerful, whereas in the case of the Negroes, they having been bought and sold by their own people, it seemed that one need have less scruple in making them bear the full weight of their servitude." [5]

The rapidity with which the slave-trade grew, especially in the latter portion of the seventeenth century and the eighteenth, need not be stressed here. With the passage of the western part of the island into the hands of the French following the provisions of the treaty of Ryswick in 1697, and as a result of the picturesque but predatory activities of the buccaneers, who did much to demoralize the Spanish regime, French participation in the trade grew apace,[7] so that slightly more than a half-century later seven " companies " were engaged in carrying Negroes to the French possessions in the New World.[8] Though in the earlier decades of the eighteenth century Martinique was the best market, Haiti, because of her vast resources, came to absorb the greater part of the available slaves.[9]

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From the earliest times most of the slaves were destined for work in the fields, but some were employed as house-servants. These latter had the greatest opportunities to learn the ways of the whites and, moreover, since many of the women were mistresses of their owners, not only did a mingling of traditions and modes of life result, but a merging of

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the blood-streams of the two races as well. And though in the custom of French Santo Domingo, as elsewhere in the New World, even a suspicion of Negro ancestry was sufficient to cut a person off from social intercourse with white society, yet these mixed-bloods were to become an important factor in establishing the patterns of Haitian Negro tradition, just as their descendants were to exert no small influence in the development of Haitian culture after the establishment of independent Haiti.

Numerous terms designated the various degrees of crossing, some of which, surviving in present-day speech, are familiar to us, such as the words "mulatto" and "quadroon." But examining Moreau de St. Mery's painstaking analysis of the various possible amounts of crossing that could be recognized, reading his speculations regarding the smallest proportion of Negro blood that could be regarded as negligible, noting how he traces Negro blood to its last vestige, as in a cross which would give one part Negro as against 8,191 parts white, a telling impression is received of the great significance of race-crossing for the Haitians of that time.[10] Such words as *sacatra*, *griffe*, *marabou*, *sotté*, and *mamelouc* not only gave information as to the amount of crossing represented in the persons designated by them, but even indicated which parent, father or mother, was white and which one was wholly or partially Negro. Crossing was by no means restricted to matings between white masters and their slave women, for records show that Negro men did not fail to hold an attraction for their white mistresses. Nor did all the sharpness with which the color-line was drawn prevent actual marriages between whites and persons of color. In such instances, however, the white person was cast out from association with his fellow-Europeans, as the name applied to him, *mulatillé*, sufficiently shows.[11]

Slavery cut across all these varying degrees of color, so that just as there might be free Negroes who were wholly African